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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LII. CHICAGO, NOVEMBER 12, 1903. NUMBER 11

THE ROCKFORD CONGRESS OF RELIGION

The undersigned pastors of Churches in Rockford, Ill., extend to all interested a most cordial invitation to attend a series of conferences on the present Religious Outlook, to be held in Rockford November 17—20. The following are the places of meeting, subjects and speakers:

Tuesday evening, November 17th, at the First Congregational Church:

"THE PRESENT OUTLOOK IN BIBLICAL CRITICISM." By Prof. Shaler Matthews, of the University of Chicago.

"THE RELIGIOUS MESSAGE OF ISRAEL TO THE TWENTIETH CENTURY." Rev. Joseph Stolz, Rabbi of Isaiah Temple, Chicago.

Wednesday evening, November 18th, in the Second Congregational Church:

"THE PRESENT OUTLOOK IN THEOLOGY." Rev. W. B. Thorp, Pastor of South Congregational Church, Chicago.

"DEMOCRACY AND EDUCATION." Rev. F. E. Dewhurst, University Congregational Church, Chicago.

Thursday evening, November 19th, in the Church of the Christian Union:

"THE NEW SPIRIT OF EDUCATION AND ITS RELATION TO RELIGION." Rev. David Beaton, Pastor of Lincoln Park Congregational Church.

"THE OVERLAPPING TERRITORY IN RELIGION." Jenkin Lloyd Jones, General Secretary of the Congress of Religion.

Friday evening, November 20th:

"THE SOCIOLOGICAL OUTLOOK." Bishop Samuel Fallows of Chicago.

"THE SOCIOLOGICAL OUTLOOK FOR THE CHILD." Mrs. Harriet Vandervaart of the Neighborhood House, Chicago.

REV. P. M. SNYDER, pastor of Second Congregational Church.
REV. F. H. BODMAN, pastor of First Congregational Church.
REV. F. D. SHEETS, pastor of the Court St. Methodist Church.
REV. O. F. JORDAN, pastor of the Christian Church.
REV. R. C. BRYANT, pastor of the Christian Union Chnrch

Accommodations at hotels for parties coming from a distance, may be secured at reasonable rates on application to REV. R. C. BRYANT.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE NEW YORK STATE CONFERENCE OF RELIGION

THE FOURTH ANNUAL MEETING

WILL BE HELD AT

ITHACA, NEW YORK, NOVEMBER 12 and 13, 1903

PRELIMINARY PROGRAM

THURSDAY EVENING, NOVEMBER 12

I. A Brief Statement for the Conference.

The Chairman of the Executive Committee.

II. The Religion of an Educated Man.

The Rev. Maurice H. Harris, Ph.D., Rabbi of Temple Israel, Harlem, New York City.
Discussion.

FRIDAY MORNING, NOVEMBER 13

The Expansion of Religion.

Addresses and Discussion.

1. Religion and Religions.

The Rev. R. Heber Newton, D.D., of New York City.

2. The Socializing of Religion.

Robert Erskine Ely, Esq., Secretary of the League for Political Education, New York City.

3. Religion in Education and Education in Religion.

The Rev. James T. Bixby, Ph.D., Yonkers, N. Y.

AFTERNOON

The Bible, Practically Regarded.

Addresses and Discussion.

1. The Bible in Modern Life.

The Rev. Frank K. Sanders, Ph.D., D.D., Dean of the Yale Divinity School.

2. Civic Duties and Biblical Ideals.

The Rev. Alfred W. Wishart, Pastor of the Central Baptist Church, Trenton, N. J.

EVENING

The Religious Development of the Republic.

1. The Religious Inheritance of America.

President Jacob Gould Schurman, D.Sc., LL.D., Cornell University, Ithaca.

2. Religious Contributions to America.

The Rev. Walter Laidlaw, Ph.D., Executive Secretary of the Federation of Churches, New York City.

3. A Religious Democracy.

The Rev. William N. Clarke, D.D., Professor in Colgate University, Hamilton, N. Y.

AIM AND PRINCIPLE OF THE CONFERENCES

Its aim, repeatedly announced in successive publications, is to unite all religious forces within the State in *promoting the observance of the Ten Commandments,* for social as well as individual betterment. Recognizing grave symptoms of moral deterioration in American society, this Conference affirms *the supremacy of the moral interests of religion, the obligation of all religious men to co-operate religiously for these interests, and the unity of the religious spirit,* in which men of various forms of religion should thus co-operate.

Its motto is: *There are many religions, but religion is one.* Accordingly it is a Conference of *Religion,* not of Religions.

ORGANIZATION

The Conference was originally constituted as a General Committee of some thirty persons, now increased to between one and two hundred. The General Committee elects, and, as an advisory body, directs the Executive Committee. In its membership three grades are open to option, viz.:

1. *Life Members,* contributing Twenty-five dollars in one payment.
2. *Annual Members,* contributing Five dollars annually.
3. *Associate Members,* contributing Two dollars annually.

The grade of Associates has been opened with the hope of increasing the membership of the Conference. Members of any grade are entitled to all the publications of the Conference, but voting is limited to the two upper grades. *The Executive Committee invites nominations to membership of any who are in sympathy with the purpose of the Conference.*

PUBLICATIONS

The Book of Common Worship, containing Scriptures, hymns and collects, for use in religious assemblies composed of men of different creeds (G. P. Putnam's Sons, 27 W. 23d St., New York. 418 pages. Single copies, $1.25).

Eight Services, selected from the foregoing (supplied by the General Secretary: 56 pages; single copies, 10 cents).

The *Proceedings of the First Annual Meeting,* 1900. (Thomas Whittaker, Bible House, New York. 218 pages. 75 cents).

The *Proceedings of the Second Annual Meeting* (1901), held in conjunction with the Seventh Annual Meeting of the Congress of Religion at Buffalo, are published together with the Proceedings of the Congress. (3939 Langley Ave., Chicago: 25 cents).

Addresses at the Third Annual Meeting, in serial numbers. (Single copies 10 cents.)

Requests for any of these, nominations for membership, and membership fees may be addressed to the General Secretary, the Rev. Owen R. Lovejoy, Mount Vernon, N. Y.

EXECUTIVE COMMITTEE

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The Rev. Charles H. McKnight.
Professor Charles Mellen Tyler, D. D.

UNITY

VOLUME LII. THURSDAY, NOVEMBER 12, 1903. NUMBER 11

Our Universalist brethren have been having another centennial. They have recently celebrated the one hundredth anniversary of the founding of the Universalist Church at Winchester, N. H., which has become famous as the home of the Winchester Confession, a creed that for half a century served as the banner cry of this humanitarian movement in theology. For the next quarter of a century it was tolerated on account of its brevity. During the last quarter of a century it became a bone of contention, and some two years ago it was quietly but reverently placed upon the shelf as a choice curio. It takes a strong creed that will hold its vitality as a creed for a hundred years.

We ask our readers to take special note of the acknowledgments of the Congress of Religion published in another column. This Congress must necessarily do its work in the quiet, and, for a long time yet, must trust to the comparatively few people who believe in ideas and in the quiet power of the same to support it. On other pages our readers will see that the cause the Congress stands for is not without witnesses, as the meetings at Rockford in the west and at Ithaca in the east testify. During the winter the President of the Congress, Dr. H. W. Thomas, and one of its most interested Vice-Presidents, Rev. R. Heber Newton, will sojourn in the south. The General Secretary will spend the month of March in the same region, and it is hoped that arrangements will be made for the holding of one or more congresses in that region during the winter. Friends, is it not worth while to stand back of this movement that seeks to persuade people to shake hands across the lines of sect, to forget theological differences and to make common cause in the interest of the humilities and the humanities?

Our neighbor and colleague, Rev. R. A. White, of the Stewart Avenue Universalist Church, could no longer resist temptation, and has gone into the printing business. A series of three tracted sermons are before us entitled, "What is Evil? An Old Problem in a New Light;" "Salvation Through Christ or Through Character; a Miracle or an Evolution," and "Hell; What Is It, and Where Is It?" These sermons are printed from a stenographer's notes and have all the nervous power that characterizes Mr. White's extemporaneous preaching. Of course, there is nothing new to be said on these subjects, but Mr. White does say the old things in quite a fresh way. There is no doubt but the religious interests of the serious are shifting from theological to sociological problems. There is also no doubt that there is a perennial interest in the problems of theology and in proportion as theological problems are submitted to ethical tests and scientific solution, in that proportion will the interest in them be revived, and the minister will regain his virility and the church re-establish itself in the confidence of the more competent and more excellent elements in society.

The twenty-second annual report of the Tuskegee School is before us. It indicates that this institution now represents a village with a population of 1,700 inhabitants. It has developed a village improvement society for the planting of trees, grading of streets, and otherwise beautifying the town. The stated income last year was nearly $72,000. The estimated current expenses for next year are $155,000, so Mr. Washington has still something to work for. It is interesting to know that this institution receives state appropriation to the extent of $3,000; that the students' entrance fees represent $4,500; $50.00 furnishes a year's scholarship to a student; $200.00 pays his tuition for the four years' course; and $1,000 endows a permanent scholarship. And still there are thousands of men and women in this country who would so like to help on this or other lines but who are "really pressed by too many calls," who spend more than the price of a permanent scholarship on a single junketing excursion, and whose devotion to their own personal athletic interests outreaches the tuition of a four years' course at Tuskegee. Certainly they are too poor, but poverty among the favored is a psychical and not a physical matter. It is a question of vision; it is a problem in perspectives, and few people are skilled in perspective drawing.

The editorial light was turned on very early one morning for the purpose of reading Bishop Spalding's "Glimpses of Truth" for the benefit of UNITY readers, when alack! the eye fell upon *"Witchcraft of the Twentieth Century,"* a magazine of nearly two hundred pages, handsomely printed, skillfully edited, brilliantly illustrated, a magazine of prose and poetry and eight pages of music, all about sapolio. Bishop Spalding was instantly forgotten, and two delightful hours were spent in admiring the resources and enjoying the possibility of an advertisement when genius, capital, and a cleansing cause combine. For really, sapolio has proved its merits, and Artemus Ward, who seems to be the advertising genius, has a clear case of it. This notice is unsolicited and will not be paid for. If it were, UNITY would probably lose its opportunity. But UNITY has much in common with sapolio. Indeed, it is trying in its own way to run a sapolio shop that will clean hands soiled with *"filthy"* lucre. Let it be understood that UNITY objects only to the lucre that is filthy. It aims to polish up tarnished con-

sciences, but it sorely needs an Artemus Ward to exploit its wares. We wonder whether Enoch Morgan has any other sons, grandsons, nephews, or grand nephews, or even more distant relatives, who might be persuaded to come and help us exploit our special brand of hand sapolio with ethical ingredients or the standard sapolio like that which once "scoured the seas" with Captain Andrews, specially prepared for civic renovation, ecclesiastical house-cleaning and social sanitation. UNITY presents its compliments to this Artemus Ward No. 2, and will be grateful for any suggestion in this direction.

That the minister has in most communities lost his old time leadership is scarcely a debatable question. The reason why the Levites have lost much of their power is a most difficult question to answer. Perhaps the minister has not sunk in the scale, but the layman has risen. The preacher no longer stands head and shoulders above his fellows, either in scholarship, eloquence or altruistic fervor, although he may stand as high as his forerunners. It may be that the minister himself has suffered from the modern division of labor. He has accepted the narrower round; he has given up so many things that he may fill his peculiar place more efficiently, and thus he has become less of a man among men. The man has surrendered to the profession. Perhaps if more ministers could not only state but realize the attitude indicated in the inaugural address delivered by Rev. A. W. Martin on assuming leadership of the Society for Universal Religion in Seattle last month, there would be more clerical leadership and the house of Levi would be restored to the dignity that becomes it. Said Mr. Martin:

> I confess to feeling a deep sympathy with that most manly of liberal ministers, Rev. John F. W. Ware, who said: "Sometimes I turn away with loathing from my profession because of its egregious littleness, its timid cringing to traditions and creeds, its distrust of truth and anxiety to keep within the limbo of party shibboleth and creed; because it so miserably caricatures the manhood it should adorn."
>
> I believe the ministry to be the highest, grandest, noblest profession in the world, but only as its representatives are disenthralled from effeminacy and caste; only as they serve, not as the guardians of a dead past, but as diffusers of a light that is to shine on a path yet untrod. I believe a minister is primarily, and must show himself to be, a man; and in the proportion of his manhood so will be his influence and power.
>
> Do not, then, I beg you, receive me as what is technically called a minister; receive me as a man. I disbelieve in this caste. I will take of no man anything that is given me because of my calling. I do not desire clerical honors. I do not believe in clerical dress, address or character, but I do believe in manhood and I ask to be received into your hearts and homes because of what you may discern in me as a man, not because of what you consider belongs to a minister.

The Religious Education Association, organized in Chicago last winter, which we have taken repeated occasion to commend to our readers, has at last announced the appointment of the General Secretary in the person of Rev. Ira Landrith, LL. D., of Nashville, Tenn. The Association has at least displayed a good deal of political sagacity in thus going not only to the most conservative section, but to one of the most conservative sects for a leader in this confessedly aggressive movement, for Doctor Landrith is not only a southern man, but he is a member of the Cumberland Presbyterian Church, and up to the moment of his appointment was active in the missionary councils of that denomination, editor of its leading organ, and a member of its missionary board. He has also been active as a worker in the Y. M. C. A. and Christian Endeavor movements. The official announcement of this appointment says that "Doctor Landrith has established a reputation for wise conservatism," but it also adds that "he has manifested large vision and progressiveness" in his editorial capacity. The announcement further says that "Doctor Landrith has an enthusiastic vision of the possibilities of the Association and strong faith to believe that these possibilities could be realized." He says that he counts it the greatest opportunity of his life to join the officers of the Association in working out the large and important results which the Association has undertaken to secure." When we remember that the results aimed at are none other than to make Sunday-school instruction academic and to shorten the distance and increase the travel between the church and the college, the high undertaking becomes apparent. If Doctor Landrith is a man sufficiently broad in his sympathies, sufficiently active in his brain, and sufficiently heroic and single-minded in his spirit to carry out the program of the Association, he holds today the most strategic point in the religious life of America. But if he attempts to take counsel of expediency and to recognize lines where no lines exist, blurring intellectual clearness in the interest of theological bias, sectarian prejudice, or numerical success, he will probably find that there are plenty of ministers in this country who, more or less unwittingly, have already become experts, and there is no need of one more organization to work on these lines. We believe not only in the wisdom but in the sincerity and courage of the management that called Doctor Landrith, and we have faith to believe that his selection is sufficient evidence that he is the man for the hour. We bid him cordial welcome into the high task; we will watch his work with interest, and, so far as it is possible and permissible, UNITY will cordially co-operate with him in his work.

UNITY'S opposition to the foot-ball craze as now realized in the universities of America is the result of no passing whim or superficial prejudice against the extravagance and boisterousness connected therewith. We believe that it makes for coarseness; that there is in it a reactionary tendency to barbarism, a twentieth century revival of gladiatorial show and the spirit of the amphitheatre. We look with apprehension upon the influence which the current newspaper reports will exert upon the minds of the boys and girls of the rising generation. Witness recent dispatches found in the daily newspapers from Ann Arbor:

> Sunday quiet was rent by screams of thousands of rooters and lurid fireworks when the Michigan team returned. Ce-eds accompanied a triumphal procession which carried the eleven through the streets in a decrepit horseless 'bus. Walking was too slow; everybody ran.

One of the players is reported to have said:

> Minnesota played a bit dirty or they might not have gone so far towards a touch-down. They handed us punches all the time.

A New York paper says:

> It was noticeable that hardly five minutes passed during the game when a Columbia man was not left writhing or insensible on the field, whereas not a single Yale man suffered. Whether

Yale was to blame for this we will not undertake to decide. * * * At all events, when the teams lined up for the second half, Columbia presented an array of cripples.

Here is another item from a western paper:

Tremendous enthusiasm reigns at the Northwestern University. Every student and purple supporter is foot-ball mad.

Perhaps still more significant and ominous is the fact that in these days college presidents are taking serious thought, making great plans for sport. "Athleticism" would seem to be the dominant word in college life today. The physical advantages of muscular development are obviously made secondary to the gratification of the fun-loving instincts in human nature. It would seem as if never in the history of the world has there been given so much sober attention to the amusements or so many men who earn their bread by the sweat of their risibles. Great corporations are formed, large capital is invested and much time is absorbed by mature men and women in fostering and furthering recreation schemes. Witness our "athletic," "country," "golf," "whist," "cycling" and "automobile" clubs. The other day we noticed in Jackson Park an old man whose shoulders were bent under the weight of probably seventy years, gray and shriveled, in his shirt sleeves, jogging along with that mincing trot step which belongs to stiffened bones, dragging along after him a bag full of sticks, chasing a little ball over the open spaces of the park, rejoicing in that activity as sport which, considered as necessary work would have been deplored by his friends, regretted by himself, and probably condemned by his physician. With our antecedents and training there is something ludicrous if not pathetic in this laborious prolongation of the playground period of life beyond the frisky age and gamboling period which belong to the lamb, calf, and coltish stages among the flocks and herds of the fields. Alas for the gray hairs that must hire their recreations! The best of "games" is at best but the last sad resource of a leisure class. History has little use for such a class and promptly remands them to the shadowless limbos of the forgotten, the outworn, the left behind.

The Mosely Commission.

However looked at, the body of English educators that has come hither to pry into the educational methods of the United States and report upon the same when they return, for the benefit of English schools, is a most interesting one. The personnel of this commission of twenty-one is a most striking one, representing as it does, not simply expert superintendents of primary, secondary and collegiate training, but men who are themselves authorities in their respective departments, specialists of world-wide fame in classical, scientific, and technical directions.

The commission is interesting again in its leadership, for it is an open secret that Mr. Mosely, who not only organized the commission but who pays all the expenses of the itinerary and will pay the expenses of the publication that is to follow, is a Jew, one of the successful diamond merchants of South Africa whose business dealings and material fortune are involved in the achievements of Cecil Rhodes. Once before has Mr. Mosely brought over an English commission to study American life. Then it was a "Labor Commission."

The reasons which led this millionaire to invest a portion of his wealth in such a prophetic, patriotic and unusual way is most interesting. In his speech last week at a banquet in Chicago he himself confessed that an American engineer had saved certain diamond mines in South Africa in which he was interested, at a critical moment, when all the scientific resources of England seemed inadequate. This led him to look into the American educational system, which convinced him that in technical directions, at least, the United States had much to teach England. So great is his faith in this direction that we believe he has not only brought these eminent scholars over to see for themselves, but he has brought his two boys over. They are now studying in an eastern preparatory school with a view to eventually entering Yale University and graduating therefrom.

It is too early yet even to venture a Yankee guess as to the conclusions of this commission, some members of which were frank enough to tell their Chicago banqueters that there was here an element of bumptiousness and readiness to applaud and approve of mediocre work in literature and elsewhere that may well be suspected and guarded against. With equal frankness was it confessed that the one astounding revelation to British eyes in the educational system of the United States is the splendid generosity, compared with England, of the public support of our school system.

Another amusing if not most significant characteristic of this commission, to the present writer at least, was the certain non-English characteristic of this English commission. As already indicated, the head of the commission is a Jew, and, so far as Chicago was concerned at least, the most active and talking elements in the commission seemed to be its Welsh constituency, which was represented by Prof. John Rhys, the most eminent Celtic scholar now living, author of the famous books on "Celtic Britain," "Celtic Heathendom," "Celtic Mythology," etc., etc., William Jones, M. P., who has been delegated as the lone member of the commission to visit the Pacific coast and see what is doing there, and Principal Reichel of University College, Bangor, Wales. The latter, bearing a German name honestly acquired, talked Welsh like a native, and, with his Welsh compatriots, is busy on the itinerary with a little scheme of their own, which is none other than to add to the building fund of the new University College at Bangor. In the most mellifluous idiom of Cambria they tell the Cambro-Americans wherever they go of the marvelous educational awakening in Wales, the great sacrifice throughout the Kingdom being made by its citizens, and of the proud fact that in Wales alone has the public school system been so far developed as to pass out of primary education into secondary education. In American phrase, only in Wales are there high schools maintained at public expense throughout the United Kingdom; that the American plan has to a degree been realized; where the peasant's child can start in the primary grade and travel the road with no toll gate on it, that leads to and through the university. It is six hundred years and more ago since

the Anglo Saxon robbed Wales of its political existence. These Welshmen were bristling with facts to show how Wales is today taking high revenge by wresting from the hands of their conquerors leadership in the realms of poetry, art and science, that the old bardic faith may yet in some high way be realized.

"Oes y byd yr iaith gymraeg!"

Francis Ellingwood Abbot.

After sixty-seven years of tireless struggle towards the ideal, sixty-seven years of unrelenting search for truth, years of unflagging zeal and single-minded devotion to a high cause, this St. Augustine of the new faith on the 23rd ult. placed a bouquet of flowers on the grave of his wife in the Beverly (Mass.) cemetery, and then laid himself down upon the sacred mound and joined his heart's companion in the realms beyond, whither ten years before she had fled, leaving her companion lonely but with a task unfinished. Bravely he stood by his task, and when it was finished he followed his heart's desire.

The story of Mr. Abbot's life is intimately interwoven with what is most aggressive, heroic and devout in the history of the development of religious thought and feeling in America during the last forty years. He was a man of deep religious feeling, of careful and thorough academic training, committed by temperament as well as by study to liberty and sincerity in religion.

He was born in Boston of distinguished parents, graduated from Harvard College in 1859 and from the Meadville Theological School in 1863. He entered at once upon the work of an Unitarian minister, for which he had fitted himself with such care. But the perplexities incident to a transitional period in religious thought were apprehended by him with painful clearness. His mind was of such philosophic cast that he saw and accepted the issue between the creedal and the scientific sanctions of faith; between the "Christian" claim of a specific, peculiar and authoritative revelation and universal religion, and his sensitive and fearless conscience accepted the issue. But the Unitarian church at Dover, N. H., was not ready to follow his relentless logic, or to trust his simple faith in the revelations of science and the universality of religion. A bitter and at the time famous controversy followed, and the supreme court of the state of New Hampshire decided that the word "Unitarian" could not be extended to cover an extra-Christian faith. Thus defeated outwardly, Mr. Abbot began work with a religious society at Toledo, Ohio, committed to the open fellowship and the ethical basis in religion. In 1870 he began the publication of the *Index*, which, after three years' life in Toledo, he carried to Boston, and remained its editor for ten years, during which period the *Index* commanded the attention of the ablest thinkers and the most devout seekers after a faith that was consonant with reason and with freedom on both sides of the Atlantic. During this time came the famous struggles of American Unitarianism,—the "battle of Syracuse," the founding of the Free Religious Association, the discovery and development of such leaders of the open side of Unitarianism as O. B. Frothingham, William J. Potter, Samuel Johnson, Samuel Longfellow, not to speak of the younger men of whom William C. Gannett and John Chadwick were representatives.

Meanwhile, baffled outwardly but not discouraged inwardly, Mr. Abbot, following the example of so many others, had to fall back on teaching. Now he was tutoring boys for Harvard College, again he was at the head of a classical school in New York, and anon an instructor in philosophy in his Alma Mater, but all the while pursuing the closest life of a student and seeking to formulate a philosophy of religion that would reconcile faith and science; a religion that would at once satisfy the philosopher and save the sinner. In his pocket was found a memorandum stating with satisfaction that he had completed his life's work, which had its inception in his college days and which had engaged his attention for over forty years. Says the *Boston Transcript:* "He was a man of profound faith, a great reader and scholar, greatly absorbed in the work to which he had given so many years; he had made his life sedentary in character." Among the works published by Doctor Abbott are the following: "Equal Rights in Religion" (1886), "Scientific Theism" (1885), "The Way Out of Agnosticism" (1890). In addition to this he contributed much material of a philosophical and ethical charactetr to current periodicals and reviews. He leaves behind him two sons—Dr. Edward Stanley Abbot, of the Boston City Hospital, and Everett V. Abbot, a lawyer in New York City, and a daughter, Miss Fanny Abbot, who was his homekeeper, companion and interpreter in the later years of his life.

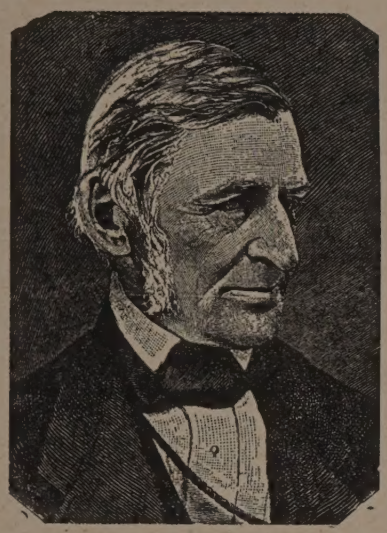
It is hard for the contemporaries of such a man to do him justice. Those with less exacting logical faculties and more elastic consciences, or at least consciences that are more adaptable, whose vision of opportunity and duty may be more extensive but less intensive, are tempted to call such a man narrow, touchy, conceited, morbid, or any one of the long list of adjectives, the very reproach in which carries a hidden compliment. Doubtless Mr. Abbott's life was a disappointment to many of his associates. His story has been used as a warning to the younger men who have entered into the freedom which he helped to secure. It goes without the saying that to such a man his life was a disappointment to himself, in many respects. But surely now that the earthly record is closed, he must be blind indeed who does not see that Mr. Abbot belonged to the blessed band who have suffered for righteousness' sake, whose reward is the "kingdom of heaven."

The story of Francis Ellingwood Abbot needs to be told, but it should be written large, not by one who remembers the heat of the controversy and whose judgments are swayed by the same to the one hand or the other, but by some younger man gifted with the power of philosophical discrimination and historic justice. When such a story is written it ought to be a necessary text book in the curriculum of all our divinity schools that the coming ministers of any or no denomination may fully realize how "other men have labored and they have entered into their labors."

1803 MAY TWENTY-FIFTH 1903

RALPH WALDO EMERSON

A CENTENNIAL APPRECIATION.



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XXV.

Emerson, the Puritan.

BY REV. C. F. DOLE.

Let me frankly begin by quoting a vigorous passage from one of Mr. Emerson's letters against calling him a Puritan. "Great, grim, earnest men," he writes, "I belong by natural affinity to other thoughts and schools than yours, but my affection hovers respectfully about your retiring footsteps, your unpainted churches, strict platforms and sad offices; the iron-grey deacon and the wearisome prayer, rich with the diction of ages." I am not, however, using the word *puritan* in that sense in which it suggests bigots and literalists—oppression and cruelty and the hanging of witches. I use the word in that noble meaning by which it has come to stand for a certain lofty type of character, for devotion, constancy, integrity, thoroughness, heroism, a grand purpose. It thus describes Milton and Cromwell, John Knox and John Eliot, and the men and women who founded the spiritual New England. At its best it stands for a mighty religion; it describes men who lived in the thought of an invincible order of righteousness, from whose hearts therefore fear had been cast out. The idea, if not the name, is ancient. The puritan is the man who stakes all on his faith. Whatsoever his religion bids he will do it. Isaiah, John the Baptist, Jesus, Paul, Socrates and Dante were puritans. Does any one object to my putting Jesus into the list? Where else can I put him? I am describing the type of the men of absolute strictness in their fidelity to the ideal and eternal things. Thus I venture to call Emerson a puritan.

Emerson came of the most rigorous puritan training and environment. The Emersons, we are told, "all believed in poverty." "My grandfather," says Miss Mary Emerson, "prayed every night that none of his descendants ever might be rich." Another minister ancestor was "Father Moody" of Maine, a fearless and flaming evangelist, who literally held nothing back, whether his wife's shoes or his last piece of coin, from the needs of the poor. Emerson lost his father at the age of barely eight years. The mother was left with six children, under ten years of age, to be educated. The conditions were extremely frugal. Mrs. Emerson eked out her slender living by taking boarders. The older boys helped the mother in the housework, built the fires, and brought in wood. On one occasion a visitor found the family without food to eat, and the aunt telling stories to keep the children's courage up. When there was a cow, Ralph drove her to pasture. Looking back on his straitened boyhood, he praises "the iron band of poverty, of necessity, of austerity," which holds a household staunch. He calls "Toil and Want and Truth and Mutual Faith" the angels of childhood. This is the training that makes the puritan character.

The mention of Emerson's Aunt Mary illustrates again the sort of puritan influence which ran strong in his veins. Pity the man who has never known women of this uncompromising type. However they loved us, they were bound to take the conceit out of us. If they were ever proud of us they kept that to themselves. They saw our faults without glamor and they told us exactly what they thought without flinching, or expecting us to flinch. They held us up, and they held themselves up also, to a standard of absolute perfectness. No man who has been brought up at the knees of one these puritan women can easily doubt that righteousness is at the heart of the world or think we do wrong with impunity.

I do not believe, however, that it was training and environment that made Emerson what he was. He had a beautiful and noble nature. The puritan nature is that of the pioneer. What the Norseman did in the physical realm, the born puritan does in the realm of the spirit; his soul moves and grows; he asks questions; he looks out on all seas; he steers by the stars; risks and perils challenge him. Is he not a child of the universe? This is the puritan nature at its best. No one could have taught Emerson the secret of Puritanism, if his own nature had not responded to this teaching. Scores of boys went to Harvard College with him and learned only to be trimmers and temporizers; they went to the Divinity School without knowing what it is to be lovers of truth. The wealth of classical and Hebrew learning passed quite unassimilated over a multitude of Emerson's educated contemporaries. Born of puritan stock, they confessedly did not understand the spirit of him whom now, a hundred years from his birth, the world pronounces one of the great prophets of our race.

Let us now see how simple and human the puritan qualities are which made Emerson great. First, I count his transparent sincerity. Here is a man whose words tally with his thoughts. He will use just the word for the idea, or the thing; he will make exact change with you—no more words and no less than enough to carry his meaning.

The most thorough-going sincerity, however, is that of one's deeds. The man must do what is true, that is, what truly expresses himself. He must be himself in his acts, as in his words, and not some other man. The difference between the real and the false puritanism is nowhere more marked than at this point. There is a so-called puritanism, which consists in mere strictness, in conformity, in imitation of the saints or even worse, of the respectable multitude, and which runs at once into all manner of cant, pharisaism and hypocrisy. Sincerity is the motion of the spirit of life in a man, urging him to be true to the highest within him. It is by virtue of such sincerity that a man's soul gets its growth. The condition of spiritual vision and of all prophecy is in such sincerity. By telling the truth a man gets sight of more truth.

The incident of Emerson's leaving the Second

Church in Boston shows what I mean. The Communion service of the Unitarian churches seemed to him to be a sort of survival from which the life had ebbed. The forms and the language no longer corresponded either to the original supper, or to the actual thought of a Boston Unitarian congregation. Mr. Emerson took plenty of time to think the matter over so as to make no mistake of judgment. "It is a bad sign in a man," he said, "to be too conscientious, and to stick at knots." On the whole, it did not seem to him sincere to continue to administer the rite, except as a simple commemoration service—a compromise, which his people were unwilling to accept. Would to God that there were more of this wholesome sincerity. What streams of fresh air would flow into musty churches, if thousands of ministers, as in earlier days, became puritans and non-conformists again with respect to the things which they do not really believe to be genuine!

The next great and simple note of the puritan character is its inflexible conscience. "Whatsoever he saith unto thee, do it," is the motto of the man of conscience. The man's nature binds him. Like Luther at Worms, he cannot do otherwise. I do not imagine that it would have been a temptation to Mr. Emerson to turn back upon any plain "Thus saith the Lord." What was right must be done. What was not right was foolishness, anarchy, suicide. The puritan nature always possesses this faith. Threaten, or bully, or tempt this kind of man and you develop the more energy to resist the evil stress. Men sometimes thoughtlessly wonder at this resistance; they wonder at the courage involved. Mr. Emerson would tell you that the wonder is that anyone should venture to do wrong, as if an engineer should dare to run his train off the track. If this is God's world, or any kind of a moral order, can there be any other attitude than this toward the conscience? Conscience acts to keep the soul of man in line with the eternal forces. Conscience is the impulse welling up in a man to go as the universe goes. Conscience implies a faith that the right is forever one with the good and the beautiful. The right is that which blesses men. The wrong is that which hurts. How can anyone, once seeing this, ever wish, much less choose, to do wrong?

There is in this puritan conscience doubtless an element of the infinite. The animal appetite, hunger, for instance, is closely limited and presently checked. One seeks pleasure or recreation up to a certain point and there stops, having had enough. But there is no limit to what one will do for conscience. How much will you do for justice? At what price will you stop telling the truth? For what consideration, in "value received," will you throw your honor aside? The conscience never asks these questions? Do you suppose it entered Mr. Emerson's judgment of duty in leaving the Second Church, that he would have to give up his salary and his prospects, and go abroad, not knowing whither he went? No more than it entered the minds of his English Puritan forbears—Peter Bulkely, for instance—how much suffering they might have to endure in leaving their benefices and going into the wilderness. The thing to be done was duty; that was enough; the power of the infinite world, above them and in them, bound them over to do whatever was duty. Men say that the days of the martyrs are past. Who of us, however, has not known men and women who would certainly go to the dungeon or the cross for their convictions, if ever the issue arose?

Wherever the spirit of Emerson is, there is the spirit of John Huss or Hugh Latimer. It is high time, indeed, to stop wondering about these things, except as we wonder at the flowers and the stars. If this is a divine world, and not a mere brutal world, there is nothing to wonder at when the infinite nature in man goes out on its quests.

May I venture here to try to dispel a common misunderstanding as to what is often known as "the New England conscience." Men sometimes speak as if this were a morbid, exaggerated, uncomfortable and altogether unpractical faculty, which makes itself disagreeable to its possessor and everyone else. And there is doubtless a form of morbid and egotistic conscience which puts a sour and sorrowful face upon the person of Duty. It is a phase of self-consciousness, or invalidism, when a man is feeling his spiritual pulse and questioning what will happen to him, or what men will say if he does right. This is not the puritan conscience at all, though it may in some cases be a period of apprenticeship in growing to it.

The normal conscience, on the contrary, is serene and happy, like any great life force. It is urgent like a hunger; it is likewise appeased and satisfied. Like the art impulse, it is capable of the most intense delight in expressing itself. The art instinct expresses itself in beautiful works and designs; the conscience expresses itself in beautiful conduct.

You will notice a distinction between the good conscience and the slovenly conscience. Many people find distress of conscience because they put their questions about duty in the wrong place. After they know what duty is, and when it is perfectly plain, they stop to ask whether or not they can afford to do right, what may be the consequences of telling the truth, or whether the time is ripe for doing justice. Thus they dally and trifle with duty, and procrastinate, and, if I may use the modern figure, they "lose the right of way." I call this the slovenly conscience, and you see daily how unhappy it makes men who neither dare to obey, nor flatly to refuse their duty, who nevertheless are always drifting with the multitude to do evil. The great crimes of history, from the days of Pilate,—persecutions, the unjust wars and pro-slavery votes,—are the melancholy fruit of the slovenly consciences of the people who, when they know what right is, stop to ask whether or not they shall do it.

Now the good and happy conscience, the veritable New England conscience, puts its questions in one place only. One question stands at the beginning of conduct. What is right? What is duty? Sometimes you know as by a flashlight; there can be no controversy; thousands of precedents have settled it. Sometimes, however, investigation is required; your intelligence is challenged; you have not all the facts in; the issue is new; you are establishing a new precedent. The province of the intelligence is to inform and guide the moving moral will. There is no task so interesting, albeit often perplexing, as this determination of what the new duty which is disclosing itself will be like. It is as if you were making the acquaintance of a new friend. But when once conscience, having got her verdict, begins to move on her track, the time for question passes away. Have you decided that the thing is right? There is nothing to do any longer, but to go with all your heart and mind and soul and strength, to launch out into the deep, to "sink or swim, live or die, survive or perish." Mr. Emerson was an admirable example of the happy and healthy conscience. He put his questions where they belonged, but when the clear signal of duty rang, he obeyed. And he had the healthy reaction of joy and restfulness that always follows obedience. It is this happy conscience out of which he speaks in his little poem called "Letters."

> Every day brings a ship,
> Every ship brings a word.

Well for him who has no near,
Looking seaward, well assured,
That the word the vessel brings,
Is the word he wants to hear.

It may seem bold to name friendliness or good-will as an element of the typical puritan character. But it is surely at the head of a mature puritanism. We have sorrowful recollections of the inhumane things which wrong-headed puritans have done, for example, establishing a reconcentrado camp in Boston Harbor and selling Indian captives into slavery. The conscience is like a Titanic force of nature, and, when it goes wrong, equally stern and unrelenting. The man who did not hold his own life precious in an issue of duty, was not likely to be careful of other people's lives, when they stood as impersonations of the children of Satan. The greatest lesson of modern times is that no man's conscience can be made the safe rule for another. Neither the ten commandments, nor Jesus, nor Paul can tell you whether or not to be a total abstainer or a Socialist. Nevertheless, making due allowance for their half-savage times and their crude and misguiding bibliolatry, our Puritan fathers had a groundwork of genuine humanity. Persuade a man to be ready to be damned for the glory of God, then show the man that the glory of God consists in his goodness or love, and that man needs nothing more to lay down his life for his humanity. In fact, it is interesting to know that the same Dr. Hopkins of Newport, whom Channing knew in his boyhood, who taught the extreme doctrine of the Divine Sovereignty to which I refer, was the foremost man of his age in advocating the rights of the slave. The sovereignty of God was the sovereignty of the moral law; it was the sovereignty of the Golden Rule; it was one then with humanity; and a man ought to be ready to die, even for ever and ever, for the sake of his brothers. This was to say, in puritan language, that what Jesus did for the world, every true man ought to be ready to do. This was the teaching, implied if not expressed, in the air which New Englanders breathed. This was in the actual lives of John Eliot, Roger Williams, and, I think (more than men superficially understand), in Jonathan Edwards also—all three conspicuous friends of the Indians. Ralph Waldo Emerson then was the true son of the best of the puritans in his large-minded good-will or humanity. He, too, saw, as the good Master of Galilee, with the same original insight, that the law of goodness and love binds the heavens and constitutes human society. What that law bids, you must do. What the law does not bid, you must not desire. Your own life is in keeping the heavenly law. Hear what Emerson says: "The moral law lies at the center of nature and radiates to the circumference. It is the pith and marrow of every substance, every relation and every process." Here is the secret of the kindliness of his relations with everyone, with his neighbors, with the people who differed from him or even thought ill of him. You cannot make him angry, you cannot argue him into antagonism with you; there is no hate or bitterness in this man. Why should there be? Ill temper is a disease, anger is madness. This man is spiritually healthy and well. If he is doing what the inner voice bids, if he speaks what seems true, why should he harbor ill-will against another? Why should he lose his good spiritual health because others have lost theirs? So much the more need that he should keep well. All this, so strangely unfamiliar as yet to the world, to Emerson was simply axiomatic.

Out of this uniform kindliness grows the democratic faith and spirit. Shall we not say that the democratic idea is essential to Puritanism? It is at least the natural fruitage of Puritanism. In the puritan thought man walked with God. The ideal man had been a carpenter. The God of the puritan's worship was no respecter of persons. His favorite scriptures waged war against oppression; for the poor against wealth. Did not all men spring from one father? Were not all men brothers? These familiar ideas only needed time and occasion to blossom out into complete democracy, not political alone, but industrial and social as well. Emerson taught, as he says, "one doctrine, namely, the infinitude of the private man." "The Declaration of Independence" could be no "glittering generality" to one who could say this.

Moreover, democracy seems to belong by necessity with an idealistic, or religious philosophy. It demands a great deal of religion to believe in humanity, in black men and Chinese and Indians and "white trash." Deny or qualify the thorough-going puritan religion, with its individual responsibility, its victorious righteousness, and its divine love seeking all kinds and conditions of men, and I do not see on what basis democracy rests. You will have none of it in a world whose cardinal doctrine is "the survival of the fittest." You will have no motive for it or driving force towards it in a materialistic world, where every man worships dollars and success. It was Emerson's idealism then, the direct outgrowth of the best puritan thought, which made him the staunch democrat that he was.

This was all the more marked because he belonged by birth and, I suspect, also by temperament, to what has been called "the Brahmin caste" of New England. His tastes were high and fine; he knew moral and human differences; he did not love people in crowds; he was sensitive to the quality of persons about him, to the touch of the coarse and the mediocre. He was quite happy in solitude. He was wearied and bored by the empty conventionalities that stifle the life of society. Have not the best democrats really been aristocrats? I mean that the progress of democracy absolutely depends upon the leadership of men like Emerson, who do not believe in the average man as he is, who are grieved at men's mediocrity, who are always looking for the best in men, who will never let them off from becoming their best, whose democracy, therefore, is for the present a faith, and not a fact at all. We are too glib in believing ourselves democrats. It is a costly faith. No wonder that, when all faiths are being questioned and tested, this faith is doubted to-day by so many. But Emerson never doubted it.

Another of Emerson's puritan virtues is his public spirit. I do not find that there has ever been any great amount of public spirit in the world. Ancient conditions surely did not foster it; the early Christians hardly could have known what it was. But there was never probably so much of it in any population as in the little puritan Commonwealth of Massachusetts. Every circumstance forced it upon them, and their religion itself demanded it. It was their indomitable public spirit that defended the long frontier of towns, and built and maintained churches, and established Latin schools and endowed Harvard College. A man in such days really owed his life and his means to his neighbors, to the town, to the state, if not altogether to humanity. How much must he do for the public good? A man could not lightly put that question off, as men do put it off now, for his neighbors to answer, much less leave it for the ward boss or the ring, as even educated men do today. He must do whatever the public good demanded, whether it was to raise a meeting house or to attend

the General Court, or to march into the woods. I cannot find that Emerson ever flinched from this old Puritan ideal of a public-spirited citizen. He went to town meeting and voted with his neighbors, the farmers and the carpenters and the blacksmiths—the foremost man in America—as good as the vote of the next man who voted beside him, and no better. He joined the Fire Association and helped his neighbors put out fires in the woods. When the great public issue of African slavery arose he was prompt to speak for freedom. This was when few thanked the man who spoke such words, and a multitude were ready to denounce him for a traitor or a fool. "To all meetings held in Concord for the Cause of Freedom, spiritual or corporeal," his son says, "he felt proud to give the sanction of his presence, whether the speaker was good or bad. Away back in 1838, when Lovejoy had just been killed by the pro-slavery mob, Emerson, lecturing in Boston on Heroism, took straightway the opportunity to use this martyr's death as his illustration of what a hero is. It mattered not that his audience felt a cold shudder at his allusion. He was not afraid to be hissed by his hearers, as when in Cambridge he spoke out against Daniel Webster's desertion of the cause of liberty. In 1838 he wrote a well reasoned letter to President Van Buren against the removal of the Cherokee Indians from their homes. In 1861 he stood with Wendell Phillips and others in Tremont Temple in Boston at a meeting which was interrupted by a mob. He did not mind, or count the cost, when invitations to lecture were withdrawn on account of his friendship with John Brown. Literally, whatever was human concerned him. I know no better instance of the puritan public spirit than this.

May we say here that modesty or docility is a puritan characteristic? It was Emerson's. I believe that it rightly belongs to the puritan nature. The puritan is a Quietist, or something of a mystic. He must always be ready for the divine will. At any moment the voice may speak to him. Let him listen and obey. This thought tallied with Emerson's doctrine of the infinitude that dwelt in man. As the Eternal might speak through his own soul, so the Eternal might speak through the humblest to him. He thus took the attitude of a learner toward men; he must respect the manhood in others. Any one might teach him something, might be his master or his better in some particular, the farmer about planting, the carpenter about his craft, even Mr. Alcott about philosophy. With a keen and ever humorous common sense to know "cranks," he is said to have been wonderfully patient with the motley procession who from time to time wore the steps of his door. He was always expecting the coming of the hero, the prophet, or the new Messiah. He must not reject him when he should come. It reminds you of Socrates. Others thought they knew. Socrates knew that he did not know. But he desired to know. Here was a soul in motion. So with Emerson. The truth was never his own, it never needed to be defended. No one needed to be anxious about it. It was one and harmonious throughout. Every man's truth had its place in the wholeness of the truth. There could never be any real conflict between the various aspects of truth. Let each man only tell what he sees and leave it there. This deep faith in the truth separates Emerson's philosophy from every phase of dualism, and relieves him of the charge of inconsistency. I think that this is also good Puritanism, that is, matured Puritanism. I suspect that the thorough-going and straightforward mind is always modest. Its standard of truth is the absolute Perfection, above the reach of all man's efforts. "Who can by searching find out God?"

I have tried to show that the note of the puritan character is in the word *thorough*. Whatever the man of this type finds to do he does with his might; he gives himself to it with a certain abandon. This is not inconsistent with a certain limitation which we often find in the puritan character. We find it in Mr. Emerson.

His great message, I conceive, to have been to the individual and to the perfection of the individual. He spoke out of a peculiarly lofty individuality. Not that he did not care for society, or that he had no social message. But his emphasis was first for the development of an individual capable of making society. The older puritan generation had emphasized the relation of the individual soul to God. The first business of each man here in this world was to save his own soul. With Emerson somewhat likewise, the business of each man was to lead his own life in completeness. If everyone did this in genuine earnest, he believed that society would thrive and be happy. To our age, led to the task of learning the mighty lesson of co-operation, Mr. Emerson's individualism seems a defect.

There are those whose genius it is to love. They love all living beings. We imagine Jesus to have possessed this sort of genius for loving; Francis of Assisi had it; Lincoln had this kind of beautiful humanity; Elizabeth Frye and John Howard must have had it; Emerson's friend, Father Taylor, had it. We have seen women born to mother little children—whether their own or others, it made little difference—to nurse the sick, to care for the aged. But not all have this gift. Emerson did not have it. It is no fault that he did not possess what is extremely rare in the history of the world. He could no more have founded a Salvation Army than General Booth could have written verses on the "Embattled farmers." But Emerson's genius lay in his integrity, his truthfulness, his justice, his love of liberty, his teachableness, in the clearness of his spiritual vision, in his moral courage. In these great and thoroughly puritan traits he gave himself up to the motion of the divine spirit. We have rightly called him a beneficent man and a humanitarian. For he worshipped the ideal in man, without being, as some are, an ardent lover of men as they are.

Emerson's religion has seemed to many extremely vague, as different as possible from the religion comprised within the rigid creed of his forefathers. If it was vague, it was because he had gone on from their teaching to believe more than they could possibly contain in their creeds. It was not by way of negation that Emerson said "it" of God. It was rather, I think, because no one name could possibly describe the God of his worship. It was a God of many names—Power, Beauty, Mind, Goodness, Justice, Love, Mystery, the Infinite Presence—the Over Soul. There is no want of reality here. What shade of meaning did men ever imagine under the mystic formula of the Trinity that Emerson was unfamiliar with? What divine perfection did men ever admire or worship that Emerson did not include in his thought of that infinite spirit in whom we all live?

But Emerson was essentially puritan in the element of austerity and sublime sternness, which he found everywhere in the universe. He doubtless saw what men ment by the name of "the heavenly Father." I suspect that he thought that men use the name cheaply, as if it were a "goody" God, easy-going and self-indulgent, as men too often are. But Emerson saw that we live in a world prepared by aeons of travail, where pain and death are, where snakes and tigers prey on sparrows and lambs, where to this day the nations of Christendom build iron ships to kill men. In the

Eternal nature and through each true man, too, an inexorable fate plays. Freedom is to face this fate and welcome it and become its obedient servant. For this Fate also is another name for God, through all the ages bringing good to pass and suffering no evil thing to remain free. Out of this same inexorable Fate Emerson saw that all precious things are made to grow. "Let us build altars," he cries, "to the Blessed Unity which holds nature and souls in perfect solution and compels every atom to serve a universal end." "Let us build altars to the Beautiful Necessity which secures that all is made of one piece." "Let us build to the Beautiful Necessity which made man brave in believing that he cannot shun a danger that is appointed, nor incur one that is not; to the necessity which rudely or softly educates him to the perception that there are no contingencies; that Law rules throughout existence; a Law which is not intelligent, but intelligence,—not personal nor impersonal,—it disdains words and passes understanding; it dissolves persons; it vivifies nature; yet solicits the pure in heart to draw on all its omnipotence." "Why should we be afraid of nature," he says, "which is no other than philosophy and theology embodied?" Where will you find nobler or more positive utterances of religious faith than these are? My point here is that this faith is in the direct descent of the highest puritan traditions. It is indeed close to the line of the religion of Jonathan Edwards, albeit with a world of difference in its inferences, and in its broad, mature, costly and wholesome optimism.

Another characteristic teaching of Emerson is his doctrine of compensation. It is a world where you reap what you sow. This is puritan teaching also. The old-fashioned puritans turned it to doom. They draped the world with the black of the pit. They did not quite believe in the "forgiveness of sins." Emerson turned the same truth in the opposite direction. He showed that the trend of this tremendous and far-reaching law is upward forever. The beneficent urgency of the universe is upon you to compel you to climb. There is no event so untoward that it cannot be translated into spiritual victory. Reverses only draw out man's reserve power and push him back on the inexhaustible forces of the universe. There is no loss without a gain. "The dice of God are always loaded," but they are loaded for justice.

But what will you say, someone asks, of Emerson's treatment of Jesus, and indeed his rather slighting remarks generally about persons? All this part of Emerson's thought goes naturally along with, if it does not grow out of, the radical puritan idea of the divine sovereignty. In the puritan conception God is all. Everything flows from him, and is for his glory. You make this right, too, when you add that his glory is to show forth his good-will. In Emerson's thought we are each and all only what the inflowing of the almighty spirit makes us. To be evil is to be out of the current, to miss the connection, to be in some measure cut off from this inflow or circulation of life. To be good, to be happy, is to feel what one of the mystic writers calls "the life of God in the soul of man."

If Emerson then could not believe in the uniqueness of the person of Jesus, it was partly because he believed so much, as we have seen, in the infinitude that dwells at the heart of every man; it was partly also because he believed so much in God that he could not possibly see all of God in the greatest of men. Here is where the puritan idea, fairly thought to its utmost affirmation, must always come to rest. I observe that in the so-called "New Theology" the term "Christ" no longer stands for the man Jesus; it is another name for God.

What Emerson said to the effect that "the soul knows no persons" is easily misunderstood. This was not a denial of personality. It might as truly have been stated: The soul knows all persons. That is, what is most essential to us, what constitutes personality—intelligence, goodness, love—is confined within no limits; it is the same in all of us; it is that by which we know and love one another. It is in Jesus then, or in any of the great leaders of our race, who differ simply as one diamond is larger than another diamond, or as "one star differeth from another star in glory." The nature of the diamond is one nature, as the light is one. And this is because God is one—a grand puritan doctrine.

Was there not a grave fault in Emerson's religion? many are asking. The end and object of the puritan religion was to save sinners, but Emerson was little weighted with any concern about sin. It must be admitted that profound concern about saving sinners is rather modern and not common now. Christendom has been far readier to see sinners damned and even to kill them than to save them. Modern Christendom still raises thousand of millions for armies and navies to the few millions that it contributes for sustaining missionaries.

I do not find, however, that Emerson's theory of social regeneration really parts company from that of the great humanitarian puritans, John Eliot, for instance, or from the best missionary efforts put forth today. Social regeneration in its best sense is educational. As President Eliot has suggested, Emerson was a pioneer in modern educational methods. You teach savage peoples, Indians, or South Sea Islanders. You build model cottages and school houses. You plant gardens. You win childish people to the Golden Rule by showing them how beautifully it works in the conduct of their teachers, the American people, for example!

Emerson's theory of sin, however, was not that of the Westminster Confession. Sin in his thought was no entity, as the devil surely was no person. The moral nature follows the familiar analogies of the physical nature. The nature of man is to be well; sin is like disease; goodness is spiritual health, that is, the highest form of life; meanness, envy, hate, self-will and greed are the deprivation of life. The treatment of sin is thus the physician's treatment. You overcome evil by good. You work with human nature, not against its grain. You seek to ignore the child's perversity, you "change the subject," you assume a germ of intelligence and good nature in him; you raise no needless issues over which to "break his will." You purpose to harness his will to your own good will. This is the Emersonian method, which the world is slowly learning. Keep the missionary at home who does not know this method. The early puritans did not understand these things very well. As regards evil they lived in a sort of Persian dualism. Emerson had entered into a universe.

Emerson's religion certainly bears the supreme test, not only of being impregnable to evil, but of being able to turn evil into good. He had his share of the sorrows and bereavements that fall to men. Will Mr. James call him only "once-born" because he never wails or complains? Out of the hour of his deepest affliction you presently hear the divine harmonies. Listen to his clear voice in the Threnody:

> "What is excellent
> As God lives, is permanent;
> Hearts are dust; heart's loves remain,
> Heart's love will meet thee again."

Is not this the spirit of the old puritan ancestors who had learned to say, "Though he slay me, yet will I trust in him."

I have said that the puritan words "thorough" and

"whatsoever" marked Emerson's character. These words mark his religion. The infinite element is in it. Religion is no little segment of his life cut off from the rest; it is full circle. There is no bargaining with the Eternal, as if to ask; "What wilt thou give if I promise to serve thee?" Superstition says this, not religion. But Emerson says:

> Give all to love;
> Obey thy heart;
> Friends, kindred, days,
> Estate, good fame,
> Plans, credit, and the Muse,—
> Nothing refrain.

Now, no man ever yet knows religion, or has "got religion," till in some true sense he has thus given all that he has to the service of the Eternal Goodness. Not its pecliar dogmas, but its abandon, really characterizes the puritan religion.

Emerson's personality seems to be singularly inimitable. There is an aloofness about him like a mountain peak. In fact his message to youth—a message easily misunderstood—always was: Imitate no one; not Washington; not one of the saints; not Jesus. Be only yourself, but be your best and true self. It is as if the Almighty were to take each soul into the infinite order, and give each his place, and bid each do his best to make the universe perfect. Let the royal Kohinoors shine; the more of them the better; let each little gem shine the more in its gladness. It is as if, as the good emperor says, "the gold, or the emerald, or the purple, were always saying this: Whatever anyone does or says, I must be emerald and keep my color." So, though we cannot possibly be Emersons, we can be ourselves, as God planned us to be.

There is much said in our days of the need of the puritan spirit, the puritan integrity, the puritan faith and religion. There was never a greater need of a revival of puritanism. A new challenge comes to us. It comes out of the sense of the growing luxury and laxity of our times; it comes at the sight of the appalling inequalities of human condition in our great towns. Babylon and Rome hardly see contrasts more tremendous than we see between the palaces and the tenement houses in New York and Chicago. The challenge comes to us out of our partisan politics, bribing the poor, and blackmailing the rich, corrupting the press. The challenge comes out of the din of industrial strife, out of the ignorance of vast uncivilized populations, in the hearts of all our towns, in decadent country villages, in the mountains and in the black belt of the South. Men want the old puritanism back again, they cry.

It is well to know what men mean by this cry. You can bring back to life no bygone form or type or class, no Hercules, or Cæsar, or Augustine or Thomas á Kempis. You cannot command again the simple village conditions of puritan New England. If you procured them, you would be disappointed; they were never ideal conditions. You cannot rehabilitate the puritan Sabbath. You cannot mend or revise the old creeds. If Puritanism, or rather the puritan spirit, is coming back, it must come in a new form of incarnation, not like any old form.

Emerson was a prophet or pioneer of this new type of puritanism that our age demands. See what he did. He adapted his life, in thought and conduct and religious faith, to the modern world of evolution. He owned to the joy of this present life and he found also the God of righteousness. He was perfectly frank in this new combination. He discarded whatever incongruous elements the modern mind cannot assimilate, for example, the aristocratic and priestly notions of a supernatural church. He rejected the idea of the transference of merits and good works from the superabundance of the holiest soul to the credit of anyone else. He taught what we all know,—that a man's character is the man himself, that the best self is the God in the man. He was essentially scientific in his faith. He believed in all truth, and that you cannot know any kind of truth without knowing other truths, that all facts are divine, that no history is profane. In his thought of a divine and wholly wonderful universe all extraordinary miracles passed out of sight. There was nothing more wonderful in Palestine than what a man might see in Concord or Boston. Open your eyes, he said, and see God everywhere. Live then as if in the presence of God. This is the new Puritanism. You cannot go beyond it. Obey it to the uttermost. This is the culmination of both Hebraism and Christianity. Enjoy it to the full. This is the word of Hellenism.

The trouble with our modern churches is still, as it was in Emerson's day, that they have not yet moved up to the mark of this new Puritanism. They stand for the most part halting between two opinions. They have slid away from the modes of thought of the sixteenth, the twelfth, the sixth and the first centuries, but they still repeat forms of words about God, about hell and the devil, about salvation through "the blood of Christ," which are no longer real. What is worse, they make excuses for war, for commercialism, for selfishness; they do not dare to take their Golden Rule seriously; they will not yet trust themselves to live as God's servants, much less as sons of God. This is not Puritanism, for the real Puritanism of each age is thorough-going and fearless. It marches straight up to the firing line. Its words and its deeds also tally with its thought. The Emersonian thought comes as a challenge to the churches of America, to be what this present age requires them to be,—the teachers of a profounder faith, a broader hope, a more universal humanity. "It is the office of a true teacher," says Emerson, "to show us that God is, not was; that he speaketh, not spake."

I ventured to say at the outset that Emerson was a puritan in the same sense that Jesus was. Emerson was like Jesus in his genuineness, in his simplicity, in his sense of God as "all in all," in his democracy and humanity, in his blamelessness and guilelessness. There are men on whom you can depend to the uttermost; they will not disappoint you. Emerson is like Jesus in this integrity. I say this only to emphasize the one main purpose of my address. The puritans of all the ages have been right in their insistence that a man who is worth anything must have one will with God's will. Life is in this. The life of God is in his will to do good. The life of man is likewise. There is no other full life. Happy he who sees this. Emerson saw it and did it. He lived as if in a divine world, like a son and a citizen gladsome and fearless of evil. He taught the secret of the East in passive obedience; he combined the doctrine of the mystics, its rest and quiet, with motion, the joy of the sons of the West, voyagers and heroes of dauntless energy.

Was it well that Tennyson should write his most religious poem to immortalize a noble youth, his college friend, else unknown to fame? Let us take the closing lines of his beautiful poem, aptly to sum up what thousands have found true of Emerson,

> Whereof the man that with me trod
> This planet was a noble type,
> Appearing ere the time were ripe,
> That friend of mine who lives in God.
> That God, who ever lives and loves,
> One God, one law, one element,
> And one far-off divine event
> To which the whole creation moves.

Lake Michigan.

The skies o'er Michigan are kind,
Not always gray, not always blue,
But suiting every mood of mind,
And showing every beauteous hue.
Sometimes the heavens are softened with a veil,
Sometimes o'er the blue deeps light shadows sail,
At dawn, at eve, the skies blush like the rose,
And midnight all the starry pageant shows,
At every hour through all the varied year
New wonders and new glories still appear.

Fair as above thee bends the changeful sky,
So fair beneath thy crystal waters lie,
Thou art the favored daughter of the sea,
Thy father's ample limbs are seen in thee,
But with a sweeter grace and purity!
Thy robe of green a brighter color shows,
At touch of air thy wave more lightly flows,
Thy father's salt floods are a deadly waste,
But thine refresh the frame, delight the taste.

Around thee flows the ever-changing sand,
And child alike of water and of land,
The soft, warm, yellow sand that flows in rills
Down the smooth sides of all the wind-made hills,
The yielding sand, that when the strong breeze blows,
In half reluctant, mimic billows flows,
The joyous sand that in the burning heat
Sings its low song beneath the traveler's feet.

No frowning rocks awake the sailor's fear,
But lake and shore are kindly neighbors here.
No treacherous currents by their secret force
Thwart all his skill and drive him from his course,
The fruits, the grains, the woods that round thee grow
Thy friendly waters carry to and fro;
Hail, Michigan, life-giving inland sea,
Health, beauty, wealth, alike we owe to thee.

CHARLES WILLIAM PEARSON.

Quincy, Illinois.

Mrs. Margaret Deland's new volume of Old Chester stories is just published by the Harpers under the title "Dr. Lavendar's People." This volume, with its companion book, "Old Chester Tales," represents Mrs. Deland's most important work, and the most successful of her fiction since "John Ward, Preacher," published some time ago. Mrs. Deland was born in Allegheny, Pa., but has been identified with Boston for many years. Her creation of the wise and very human old clergyman, Dr. Lavendar, has been a genuine achievement in literature.

It is reported from London that the demand for Morley's "Life of Gladstone" is unprecedented in the history of political biography. Messrs. Macmillan had their resources taxed to cope with even the requirements of the retail trade. "A remarkable sight," said the manager, "was presented by the score of vans driving away filled to their uttermost limits with 'Gladstones.'" Nine thousand copies, weighing a hundred tons, were dispatched to their destinations in the course of a few hours. The booksellers have also had to execute enormous orders. Messrs. Bickers, whose shop is only about a hundred yards from Messrs. Macmillan's premises, had their packers early at work, and it was late in the day before they had sent off the much-coveted volumes to their customers all over the world. The orders were chiefly from men of distinction, ambassadors, great lawyers, soldiers, divines, and a considerable sprinkling of masters of public schools.

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THE FIELD.

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Congress of Religion Receipts.

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THE LE CLAIRE INDUSTRIAL.—In a recent note concerning the work of N. O. Nelson, of St. Louis, we said that we were asking for further information concerning the school established in connection with the Industrial Community which this progressive manufacturer has established at Edwardsville, Ill. In response to the request for further information the following circular letter has reached us which we are glad to print, hoping that it will stimulate others to go and do likewise.—EDITORS.

The Le Claire Industrial School opened September 8, 1903. The purpose is to give opportunity to acquire an education and a trade. The plan is to work half the time and study the other half in a nine-hour day. The facilities for schooling are a three-room school-house, a fourteen-room residence, some rooms with families, and three teachers.

The facilities for work are eighty acres of farm-land, house-building for Le Claire and for the school, and the Le Claire factories. Requirements are: 16 years of age and over; desire to learn; willingness to work and study industriously. There is no charge for anything, but the pupils will bring their own bedding and eight months' supply of clothing. Should the pupil remain longer, all his needs will be supplied by the school. The housing and living will be substantial, the best that recognized hygiene recommends.

Pupils will be accepted without regard to previous schooling or proficiency, and they will be taught the branches for which they are fitted, from Reading and Arithmetic to the Languages and Geometry. The course will be six years, but anyone may quit at any time. Our aim will be to make the life so interesting and valuable that all will remain to the finish and perhaps become permanent residents. Freedom will be aimed at, restrictions being only such as parents and pupils would alike approve. The desire to do and accomplish and excel will be appealed to—not authority and penalties.

To make a sound and strong body and robust health is very important. Besides the active exercise of work, Physical Culture will be a daily class exercise, and diet and hygiene will be taught.

Capacity is a prime essential in any vocation. Men and women who can do their work efficiently are always in demand. We shall aim to turn out competents, knowing all about something and something about everything.

Character above all. Will-power to do the right and scorn the dishonorable; taste for the genuine and the beautiful; absorbed in doing and not in getting; emulating the Samaritan and not the Shylock.

Fully qualified teachers possessing these characteristics will give the weight of personal example and constant influence. There will be no preaching or prodding, there will be the reality. The teachers will in the main work and live as the pupils do.

Le Claire is an object lesson. Started in a corn field thirteen years ago it is now a marked spot, known the world over for its beauty, harmony and prosperity. It has no officials, nor rules nor policemen—it needs none. Every resident is his own master and therefore a good one. It has a kindergarten, a library and lecture courses, its people are intelligent. A variety of home recreations makes life interesting. No need of going away for public amusements. There is no standard or model or requirement in Le Claire. People differ—they ought to differ.

Nearly all the homes, with plenty of ground, are owned by the occupants, paid for in monthly installments. Most, not all, work in Le Claire factories; the workmen and the employer live neighbors and are neighbors. About forty acres are occupied by the factories, the public grounds and residences, and new houses keep going up. The remaining eighty-five acres are for more houses and the school. The Industrial School will have the benefit of Le Claire as it is and will help to improve it. They will do each other good; they are promoted in the same spirit on the same theory. There will be a wide range of variety in the available work, agriculture, horticulture, house construction in all its parts, machine-shop, planing and cabinet, mill, brass works and marble works—all the processes from the rawest materials to the finished product. We make only useful and beautiful things, nothing to do harm or look ugly. We cannot promise anyone a particular kind of work, but as far as practicable pupils will be given the work they prefer and to a large extent their choice of studies. We want to avoid the mechanical blunder of filling a round hole with a square bolt. In course of time nearly all can be suited.

The living will be in family parties of from ten to thirty, in separate houses, with one or more grown persons as head of the house, sharing the same fare and conveniences. We believe it unfortunate and discreditable if not actually disreputable, to be unqualified for labor. The division into classes of those who think, those who labor and those who do nothing, is a misfortune. Health requires exercise, and this is best secured by a suitable amount of labor interestingly done. In due time it is believed that the school will become self-supporting and be independent of donors or endowments or well-to-do parents. In the meantime, all the required land, buildings, teachers, equipment, work, and living will be cheerfully provided for all who apply, as rapidly as it can be done. Pupils will be received in the order of their application, and the waiting-list will be impartially respected. We are in the country with most of the commendable city conveniences, and none of its inconveniences, near enough to St. Louis (eighteen miles by rail or trolley) to go there when we want to. The work will be entirely for the use and enjoyment of the school, its present and future pupils and teachers.

The very latest book on the subject of Christian Unity has just been issued by Thomas Whittaker, and is entitled "The American Church," the author being the Rev. J. J. Lanier, LL.D., of Milledgeville, Ga. Mr. Lanier, like Canon Henson, seeks some approximate solution to the anomalous situation of a divided Christendom, and his thesis is worthy of serious study.

Report of the Michigan State Conference.

The twenty-eighth annual meeting of the Michigan Conference was held at Jackson, November 2 and 3. "The Young People and the Church" was the subject of an address given by Mr. Clyde Karshner, a student of Ann Arbor. The paper was helpful, in that it was by a young man, and from the standpoint of one who is interested in the question of how to interest the young people in church work. Give the young people something to do worth the while, along practical lines. Sociology was recommended as being a field of interest and usefulness. Miss Sunderland led the discussion, and thought that here, now, in the affairs of everyday life, could be found inspirations for the young. Mr. Lee Barkenbus, of Kalamazoo, spoke encouragingly of the young people, in their relation to the life of the Church.

The Conference sermon was given by Rev. Chas. E. St. John, of Boston, and was greatly enjoyed by all.

Tuesday morning the reports of the churches were given, and the general tone was that of healthy optimism.

A recently formed society at Dowagiac, led by Rev. A. K. Beem, was received into the Conference.

It was decided that the ministers hold a "Congregational" service, as recommended by Dr. Crooker, for the purpose of stimulating the missionary spirit, in the different churches.

Rev. Chas. E. St. John promised the Conference to visit each society in the state as soon as he is able to do so.

A very helpful paper was read by Rev. A. M. Rihbany, of Toledo, O., on "Theologians Outside the Church."

Rev. W. M. Backus, of Chicago, gave an address on "The Unique Value of Unitarianism." It was full of good things, and the character of the goats was ably vindicated.

Dr. J. H. Crooker brought some of the inspiration of the International Unitarian Conference at Amsterdam to the Conference at Jackson. All were well pleased and encouraged to know that in other parts of earth the Liberal Thought is struggling for recognition.

The address by Rev. Geo. E. Cooley, of Grand Rapids, on "Modern Knowledge and Religious Faith," was enthusiastically received, and the Conference voted to have the address printed for distribution among the churches.

Tuesday evening was the closing session. Remarks were made by President Bard, of the Universalist Convention, and the Rev. McDuff, rector of the Episcopal Church of Jackson.

"The Inspiration of Science," by Prof. Victor C. Vaughan, of Ann Arbor; "The Inspiration of Morality," by Rev. W. M. Backus, and "The Inspiration of Worship," by Rev. Fred V. Hawley, formed a fitting climax to the work of the Conference.

The Church of Jackson received the hearty thanks of the visitors, delegates and ministers, for the hospitality extended to all.

The Church at Mt. Pleasant gave an invitation to the Conference, next year, which was accepted.

ED. H. BARRETT, Secretary.

Sherwood, Mich.

Foreign Notes.

THE PEACE CONGRESS AT ROUEN.—The following translation, from the *Signal de Genève*, of resolutions passed by the Peace Congress at Rouen, may be of interest:

"In the matter of the annexation of the Transvaal and the Orange Free State by Great Britain, the Congress deems it its imperative duty to point out that all violent annexation is contrary to the fundamental principles of international justice."

The Congress voted unanimously that a copy of this resolution should be sent to the minister of foreign affairs of every civilized nation.

In regard to Macedonia:

"Whereas, The European powers, by article 23 of the treaty of Berlin, unitedly pledged themselves to procure from the Turkish government the necessary reforms in its European provinces of mixed population;

"And, Whereas, it is their imperative duty to stop the effusion of blood;

"This Congress addresses an urgent appeal to the civilized nations, and especially to the powers signatory to the treaty of Berlin, to put an end, without delay, by their common action, to extermination.

"The members of the Congress pledge themselves to do their utmost to make this appeal to the powers heard by the governments."

Finally as to Alsace-Lorraine:

"Whereas, A rapprochement between France and Germany is highly desirable;

"And, Whereas such a rapprochement is necessary to the organization and maintenance of a durable peace;

"Whereas further, this rapprochement necessitates the peaceful solution of all existing questions at issue, and such as may arise, between the two countries,

"The XII International Peace Congress places on the order of the day for the next Congress, which will be held outside the two countries interested, an inquiry as to the best means of securing this solution and rapprochement."

The Congress instructed the office at Bern to prepare the rudiments of this inquiry.

REFUSAL OF MILITARY SERVICE.—In connection with the peace movement it is interesting to note the discussion that has been going on in Swiss papers over the refusal of a certain Mr. Naine to perform the military service regularly required of adult male citizens of the little republic. The following reflections are from a dispassionate utterance in the *Signal de Genève*:

"Mr. Naine did not wish to have any part in 'a homicidal army.' This is his right and he takes the consequences.

"We are all at liberty to revolt against the laws providing we are ready to accept the consequences of doing so by submitting to their penalties. This Mr. Naine has done and we can only respect his sincerity, recognizing that he has the courage of his convictions.

"The question that arises, then, is not one of the significance of the act as it concerns Mr. Naine personally. It is pertinent, however, to inquire whether a citizen of a free democratic country in which every man is called to serve under the flag for the purpose of maintaining an army of defense for a neutral country, acts well, that is to say for the good of all, in refusing to report under arms on account of his personal convictions?

"It is, to be sure, very beautiful theoretically to refuse a service which teaches the killing of one's neighbor, from a conviction that if everybody did likewise universal disarmament would not be slow in arriving. But this reasoning is much too simple to have any useful outcome.

"One might argue in this way in a multitude of cases beside that of a call to arms. Once having entered on such a course, one might go so dreadfully far that social life would become extremely complicated, not to say impossible. It seems, on the contrary, that the true duty is not to withdraw from a legal obligation, but to combat the institution that one deplores. It is not against military service that one needs to protest but against the immoral development of militarism and of armaments, and the best means of doing this is to work at preparing the pacific solution of international disagreements.

"Mr. Naine's error consists in treating in block this great question of militarism. He is mistaken in thinking that military service has no other object than to arm men against one another. This service is, at present, a necessary institution of defense for all society, a perfectible institution and one of which slaughter ought not to be the sole aim. Disembarrassed of the crying defects which characterize it even among us, where it is nevertheless more acceptable than elsewhere, military service may be a school of discipline and civism eminently useful to the citizen as well as to the country.

"The organization of a defensive army is nothing else, if rightly understood, than that of a collective guard to which every citizen is called upon to bring his personal reinforcement. The cockade or the plume is by no means its essential and distinctive sign, neither is the bearing arms in time of peace. And may we not say that the Swiss army, so different from that of conquering countries, already passably approaches that ideal form of militia?

"Mr. Naine's act, which merits respect for its sincerity, has not the importance that its author would like to give it. It might, however, have one happy effect, not at all aimed at by him, that of contributing to the improvement of our military institution by giving the proper authorities a salutary caution; for it is impossible to deny that many Swiss officers, through a certain kind of very poor taste, tend to make unpopular an army which, even in its organization, is perfectly compatible with the democratic spirit." M. E. H.

Be Strong.

Be strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!
Say not the days are evil—Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long.
Faint not, fight on; Tomorrow comes the song.

—*Maltbie Davenport Babcock.*

Books Received.

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A Handbook of Modern Japan. By Ernest W. Clement. With Maps and Illustrations. $1.40.

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The cost of a visit to Colorado will, of course, depend on the length of your stay. At Manitou, Colorado Springs and Glenwood Springs a good room and first-class board can be had for $14 a week and upward. During the summer months the strictly first-class hotels charge $17.50 a week, and in some cases $20, $25 and even $30. At all of Colorado's resorts are hotels which provide good accommodations for as little as $8 or $10 a week. Boarding houses ask even less—$25 to $35 a month. Excluding railroad fare to and from Colorado $75 is a liberal estimate of the cost of a month's stay in the mountains. In actual practice it is likely that the majority of the people who visit Colorado spend little more than $50 a month for their board, lodging and amusements.

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